

THE  
A, B, C,  
OF  
ARMES,

O R,

An Introduction Directorie;  
whereby the order of Militarie ex-  
ercises may easily bee vnderstood, and  
readily practised, where, when,  
and howsoever occasion  
is offered.

By I. T. Gent.

*Nomen & officium militiae dishonesti imperiti.*

---

L O N D O N,

Printed by *W. Stansby*, for *Iohn Helmes*, and are to  
be sold at his shop in *S. Dunstons Church-*  
*yard in Fleet-street.* 1616.

A. 20. 6.





T H E  
A, B, C,  
O F  
A R M E S.



I was (*nec immeritò*) objected to *Machiauel*, as a token of extreme folly (howsoever otherwayes he was too well acquainted with *Policy*) that being a pen-man by profession, he aduentured so farre vpon reading, and heare-say : that he prescribed rules, and dared to giue direction to *Mars* and his followers : to free my selfe from like imputation; know all such to whose knowledge, I desire to bee endeard

## An Introduction

(that is to souldiers and their louing friends) that howsoeuer at this time (the heavenly powers so directing it) I practise in the Schole of *Peace* and *profedo* punish others, *qui vi & armis, &c.* yet heretofore I haue had a fellow-feeling of a Souldiers labour in the field : and for some yeers beene eye-witnesse of warlike designs : learning the dutie of *Obedience*, and practising the action of *Resolution* (*absit arrogantia veritatem dicere*) aswell in Campe beleagring, as in Citie besieged. So that I need not doubt, but that I may without iust aspersiō repeate the letters, though now no professed Souldier, since I presume not to ioyne the syllables of *Armes*. And whereas \**S. Bernard* decyphering fīue ends of knowledge, onely approueth these two, *wisely* or *charitably*, thereby to better themselves or others : I haue (*me iudice*) squared some part of this vacation studie

\* First, it is curiositie to know onely that they might know.

2. Vanitie to know to be knowne.

3. Lucre to know that they may sell knowledge.

4. Charitie to know that they may instruct.

5. Wisdome to know that their understanding may be bettered.



*to Militarie Exercists.*

studie according to the leuell of this Directorie. And though in these *Halion* dayes, wherein *Peace* and *Plentie* lull vs asleepe in the lap of *Securitie*, Souldiers are out of request, and my more profitable studies, *necessitatis gratia*, otherwise chiefly bestowed: and no hope left for mee this way to purchase either praise or profit: yet, that I might not vtterly forget, what formerly, not without some care and cost, I learned: and that such my friends, as in this faire peacefull sunshine will not altogether leaue behind them, the cloke of Martiall experience, which might somewhat couer them, if a storme chance (as heauen forfend it should) to trouble them, in their iourney here: I say, that al might in somewhat partake of that poore mite of skill, which I formerly gayned: which, were it lesse, might by communicating it, profit some, but preiudice none: I haue, and not with-

## An Introduction

out some paines , contracted and briefly discouered, such termes of military discipline , and wordes of arte (whereof no one Gentle or other should be meerey ignorant) as now in our moderne warres , are for the most part vsed ; being no other in truth then what *Cæsar* , and the *Romans* long since taught and practised.

*Æquè pauperibus profuit : locupletibus æquè :*

*Æquè neglectum, pueris, senibusq̃, nocebit.*

And though it be to be wished , that wee , which haue so long found the fruit of *Peace* , should neuer feele the direfull effects of Warre : yet may it likewise be feared , that too much *Securitie* by lulling our senses asleepe, may open a passage to danger, if not further. The consideration hereof, together with that precept of an ancient Father, *Si non manu, mente tamen sumus bellatores* , ( my naturall inclination hauing euer been more prone to the *Pike*, then to the *Pen* ) hath giuen mee

*Heu patimur longe  
pacis mala  
senior armis  
luxuria  
incumbit.*

*to Militarie Exercists.*

mee occasion, to bestow some few loose houres, which some (I doubt not) will thinke, might haue beene better spent, to endeaour to rub off the rust, which ease hath bred vpon the swords of youth, and in short time, might (if it haue not alreadie) eate off the edge of true courage And by reading ouer the *A, B, C, of Armes*, to a Souldier, to sweep off those cobwebs of carelesnesse, that hang in euery corner of our thoughts, and haue of late so clouded the face of *Resolution*, that a *Martialist* which should be in *pace decus*, in *bello praesidium*, now walkes, *tanquam piscis in arida*, vnre-guarded, and vnrewarded: whereby being forgotten (at least slighted) they grow forgetfull, and fashioning themselues to the times, they retayne for the most part not so much as the remembrance of order, or habit, befitting a Souldier, but turne the Pike to the Pot, and the Speare to the Spindell,

*Con-*

## An Introduction

Loco galeæ  
pilum casto-  
rium acci-  
piunt.

*Consuming all the day, nay, all the yeere,  
In Cyprian dalliance, and Belgick beere.*

Leauing the Drum, for a Drab; the Sword and Dagger, for Drinke and Dice; so that now (I blush to report it) a Swaggerer, a Swearer, and a Souldier, are but appellations of one signification: *Heu pudet dicere, Militia*, which heretofore was accounted, *Reipublicæ quies, & firmitas, & confirmatio militis, ad robur, & virtutem*, is now in these neglectfull times by the abuse of the meaner, and disrepute cast thereon by the vulgar sort, accounted *professorum onus*, not *honus*, yea a libertie of loosenesse: *Venus* Strumpets being more followed then *Pallas* Trumpets, good discipline militarie now marching vn-kist, because vn-kent, standing like the poore mens Boxe in Churches, with a particle of Scripture, inciting to *Charitie*, written ouer head, but nothing but neglect and contempt, I meane, dust and cob-

## to Militarie Exercists.

cob-webs within : *Pride*, and *Epicurisme*, the lees of lazinesse, through want of imployment, so dulling the *courage* and *resolution* of a Souldier, that *Actiuitie* and *Industrie*, the essentiall parts of a good *Martialist* are weakened, and well-nigh worne out: And thereby all meanes almost taken away, whereby the knowledge of Armes, and principles of militarie discipline, might be preserved in memorie, and kept from obliuion. For redresse whereof, I haue, *pro posse*, vnder-taken to recollect such obseruations in that kind, as in my yonger yeeres, following the warres, I got by example; and since the dis-vse of Armes, haue gathered by precept, out of such Authors, as haue formerly treated of that subiect; *Breue iter ad militiam per exempla, longum autem per precepta*. In which collection of mine, as a learned Writer of our time said, though on another subiect, I may truly

## *An Introduction*

ly say, *Omnia nostra esse & nihil*. All things are mine, in respect of the gathering, or disposition: nothing, or at least very little, in regard of the inuention of the things themselves: *nihil quod non prius*. Yet such as it is, for that if I flatter not my selfe, it may serue for the *A, B, C, Darian Tiro*, for some instruction, and stand to the *veterane* Souldier, and perfect *Martialist*, as a *memento* or remembrancer to reuise what might for want of vse bee forgotten: And to both in time of Musters or Traynings (the frequent vse whereof is much to bee desired) may seeme both pleasant and profitable: I offer and present to all such as either desire to deserue the name or title of a *Martialist*. or delight to encourage others (*Age* or *Wedlock* hauing crippled or with-drawne their proper inclinations) to practise discipline, and no others:

————— *Non ego ventose plebis suffragia vanor:*  
For,

*Odi profanum vulgus & arceo.* —————

## to Militarie Exercists.

To you therefore, Heroick Brutes,  
and truly entitled Gentlemen, that ei-  
ther haue, or hereafter intend in the  
Academic of valour & vertue (which  
*Vigētius* stileth the Campe) to bestow  
your worthy to be termed honorable  
indeauours: I a poore, but willing ad-  
mirer of Armes, offer sand, in stead of  
siluer, and more acceptable and bene-  
ficiall matter towards the not build-  
ing, but repaying the ruines of de-  
cayed Arte militarie,

*Vnauquise  
fortune  
sua faber.*

——— *Sit valuisse, sat voluisse.  
Non quia posse fugit, me quoq; velle fugit.*

To craue pardon, or intreate fa-  
uourable acceptance, were but to  
suspect your generous dispositions:  
assuming therefore the confidence,  
which *Innocency* armes resolution with  
all: like a Souldier, vnwilling to pro-  
uoke, yet not daring to feare censure,  
I say, Either commend it, or, Come  
mend it; and so goe forward.

From the Pike, or the Pen, only pro-  
ceedeth true Gentilitie: for *non genus*,

## An Introduction

*sed genius; non gens, sed mens*, proclaymeth the merit of the person.

Laying hold then of the Pike, a weapon for a Prince to practise, why should not all yong Gallants iumpe with the Poet,

*Qui Veneri est habilis, bello quoq; conueni etas.*

And hauing vigour and valour, enable themselves so farre to bee acquainted with the vse of this discipline, that what winde soeuer blow, they may bee freed from that aspersi-  
on, which wise *Vlysses* cast vpon *Ajax*;

*Neq; enim clipei calamina norit,*

Or from the like taxe,

*Postulat ut capiat qui non intelligat Arma.*

If they should at any time, either for their own or countries good, attempt to vnder-take command, or expect preferment by the wars: if either they disdain to be taught, or shame to seem to learne, let them but remember, that  
*qui breui tempore disciplinam nō patitur,  
omni tempore in pudore insipientia per-  
manebit.* Let them therefore practise,  
that



## to Militarie Exercists.

that they may be perfect: *Paucos fortes natura procreat: quamplures bona institutione reddit industria.* It can be no disparagement to bloud, nor disgrace to birth, to manage or follow Armes: for truly it is said, *Virtus militaris præest cæteris omnibus:* and, *iter ad virtutem istam per artis regulas:* Which as *Vigētius* prescribeth, is, *Militari gradu ambulare, celeriter & aqualiter: locum destinatum non deferere: ordinem non turbare: sed ad nutum ducis, sine tumultu respondere.* All which may full well and easily be learned, by frequenting such places where mustring shall bee, and remembring such termes of discipline, as are at this time chiefly in vse. For as taste cannot bee tried by sounds: no more can direction in trayning be vnderstood by any, to whom the words of cōmand are vnknowne. It is therefore greatly to bee desired, that all men would learne, how to receiue direction, by acquainting themselves

## *An Introduction*

selues with the termes. And that musters might be often vsed, that euery one might practise publicly, what they haue priuately learned : And though some more curiously captious, then considerably politike, seem to affirm, that it is dangerous as now, to disquiet the times with trayning of Souldiers, or to awaken the securitie of peace with rumours of warres : for that, as they say, it may giue occasion of suspect to our Neighbors, and may buzze conceits in greene heads (*quibus bellum dulce*) which may draw on further attempts, then stands with the quiet of our peacefull gouernement to admit, yet since it is *aliud parare, aliud exercere bellum*, if I may haue leaue to speake my opinion as a parcell-guilt Scholer, and a pen and inke-horne Souldier, I doubt not but that it may stand with the policie of the State, to admit more then yeerely shewes of Armour to be made, yea, I dare

*to Militarie Exercists.*

dare affirme with *Lypsius*, *Salus reipublica, plus fortitudine, quàm concordia consistit*: And how can there be *fortitudo*, when a Souldier is little known, lesse respected? And Martiall discipline, without which a Souldier is no more valiant then bookes not vnderstood, is learning, neither vsed nor remembred: wisely he said, that as in warre, peace; so in peace, war, is to be provided for: the true knowledge of this, conseruing the quiet of that, and the due obseruance and execution of order in either, maintayning the honor and estimation of both: And worthy the remembrance are those principles of learned and iudicious master *Cæsar*, where he maintayneth a necessitie in the time of cessation of warre, to exercise Militarie discipline, alleadging, *Opportunius res bellicas tractari non posse, quàm tempore pacis*: affirming further, *Non altis mœnibus Ciuitatum, sed expertis manibus militum, Imperij salus,*

B

*Bracton. l. 1.  
in Rege quĩ  
recte regit.  
2. sunt ne-  
cessaria, ar-  
ma & Le-  
ges.*

*Sphæra Ci-  
uitatis.*

## An Introduction

*salus, & tutela continetur: their experience being wonne by exercise in the time of peace, and made perfect in the time of warre: For as the multitude of Pleaders and Physicians, is an argument of a riotous and distempered Citie; so nothing, saith Vegetius, Firmius aut facilius est Reipublica, in qua milites abundant eruditi. Ars bellandi, saith Cassio, si non pace praeluditur, quando fuerit necessarium, non habetur: discat ergo miles otio, quod performare possit bello. Scientia rei bellica, saith Vegetius, demicandi nutrit audaciam, nemo enim bello facile metuit, quod se pace didicisse bene confidit. The same Author goeth further, and saith, Qui desiderat pacem, praparet bellum: qui victoriam cupit, milites imbuat diligenter: qui secundos optat, euentus discat pace, ut dimicet arte, non casu. And saith Seneca, Diu praparendum est bellum, ut vincas calerius. And, Sub Clipen tutius succedit pacis negotium: ac pace de bello melius consulitur.*

IF

## to Militarie Exercists.

If then it be not onely lawfull, but expedient, to haue in peace expert Souldiers, which can no waies be made so, but by those ordinarie courses which our Predecessors haue inuented: and our bordering Neighbours doe put in practice: that is, by instruction, and cōuenient exercise, I hold it for granted, that to train & muster Souldiers, and to instruct them with the termes of motion, and militarie principles, is a thing most necessarie, and in some sort commanded: For whereas a Souldier is said, to bee a *Protector* of his Prince, a *Defender* of liberall Arts, an *Vp-holder* of the seate of Iustice, a *Resister* of Forrainers, and a *Representer* of domestick Enemies, a *Maintainer* of the Libertie, and quiet of his Countrie: It is to bee vnderstood, of an expert valiant Souldier: for *valour* and *discretion* in a Souldier are inseparable adiuncts: And without *direction* and *obedience*, it is not possible

*Ars tritos,  
usus promp-  
tor, imitatio  
reddat  
Artifices  
aptos.*

## An Introduction

*Miles quasi  
vir ex mili-  
bus unus.*

for any militarie or worthy attempt,  
to be successfull : For he is no more  
a Souldier, that receiueth his pay , is  
inrolled in a companie, and weareth  
the abillimēt of war, without know-  
ledge of discipline, and obseruance of  
order: then *Pilate* is a Saint, though he  
be named in our Creede. It behoueth  
therefore euery person that intendeth  
to leade the life of a Souldier, at the  
entring of his name in *Bellonaes* Regi-  
ster, to put on the first habit of a Soul-  
dier, which is obedience : without  
which, whosoever endeuoureth to  
learne the vse of Armes, labours to  
make his skore the greater, by paying  
the reckoning with chalke : And will  
assoone suck milk from a flint, as true  
merit in martiall courses : for hee can  
neuer be able to command wel, which  
hath not first laboured to obey: *Sum-  
ma enim militia laus, in obedientia consi-  
stet.* And this obedience, *in reuerentiam  
exhibendo, in mandata suscipiendo, & in  
iudi-*

## to Militarie Exercists.

*iudicium subeundo, plerunq; sita est.*

The Souldier sheweth his loue, by vsing obedience to his Officer; performeth his dutie, in doing what hee is commanded by his Officer, and proclaymeth his modestie, in not expostulating the reason, but willingly vndergoeth the censure of his Officer or Captayne: For euery chiefe Commander, as Captayne and his Liestenant, Ensigne-bearer, Seriants, and Corporalls, either haue, or ought to haue in themselues, authoritie respectiuelly to command, and procure reuerence, and obedience, from others, and experience, and gouernement to direct, and censure themselues, and others: *Miles* (saith a Father) *mandatum ducis non procrastinat, parat aures auditui, pedes itineri, manus operi, & se totum intus colligit, ut mandatum peragat imperantis*: he saith not *linguam voci*: for silence is the first lesson of obedience: and how can he be said to obey,

### *An Introduction*

that will not silently attend when, & what, he shall be commanded. *Obedience* hauing prescribed *Silence*: the next lesson a Souldier is to learne, is to apt himselfe to manage and practise such weapons, as by his Officer is appointed to him: for howsoeuer a naturall inclination is in some more then others, to vse the Peece rather then the Pike, and so, &c. And though that is soonest lerned, to which a man by nature is most inclinable, yet the weapon is appointed to, not chosen by the Souldier; howsoeuer it is to be wished, that all such to whom the appointment of weapon doth belong, would obserue in his Souldier,

*Quid valeant humeri ferre, & quid ferre  
recusant.*

Now hauing his Armes, which are the members of a Martialist, they must be alwaies carefully kept cleane from rust, both within and without, be it Peece or Corslet, with all the furniture



*to Militarie Exercists.*

niture thereunto belonging, that is to say, to a Musket, a Head-peece, a Sword and Dagger, a Musket carrying a Bullet, whereof ten make a pound: a Musket Rest, Bandaleros, (the flaske being more cumbersome and subiect to firing, and therefore more dangerous) Bullet-bagge with Bullets, Poulder, and Match. To a Pike-man, a Pike, a Sword and Dagger, a Head-peece, a Gorget, a Brest-plate, a Back, with powldrons to the elbow. I set downe these furnitures particularly, the rather for that *Couns Morrice*, Anno 1598. gaue expresse order that none should passe the muster, except thus furnished.

Being thus furnished, it is requisite, that he acquaint his eye, and eare with such signes and sounds, termes and wordes, as his Leader or Commander shal vse in his direction, or charge. And first, he must be perfect in euery particular sound of the Drum, as

B 4      namely:

## *An Introduction*

namely : first , a Call : secondly , a March : thirdly , a Troope : fourthly , a Charge : and fifthly , Retrait : For the *Battalia*, Reliefe, Batterie, Parlee, and such like, I betray my ignorance to the World, I take to bee no other but one of the five first sounds , and not by the eare easily to bee distinguished, and therefore of no great importance to be obserued.

The Drum (as a most iudicious and painefull Gentleman, whose industrie and experience discouereth by practick, what I partly gleane from him in the theorick, defineth it) is an instrument, designed for the exercise of foot Souldiers, resounding the command of the Generall, the which every souldier is obliged to obey, and follow, without delay, as well as the voice of his Cōmander: of the seuerall sounds whereof, what Souldier soeuer is ignorant, it is vnpossible hee shall performe his dutie in all points, and at all times :

*to Militarie Exercists.*

times: for either hee must doe by the example of others, which perhaps at all times hee is not bound vnto; or else expect his Commanders direction, whose voice cannot extend to the hearing of all, & so become culpable in his dutie: wherfore, as it is most expedient, that euery companie exceeding the number of a hundred, should bee furnished with two sufficient Drummers, such as are able to beate perfectly: So is it most necessary that euery Souldier, at the first, and for the first principle, should apply his eare, and studie to apprehend, and learne to vnderstand, those seuerall sounds: without the knowledge wherof, how doth any Souldier know of his owne meer motion, when to march, troope, charge, or retrait, &c. except only by the Drums direction, who is alwayes at his Commanders elbow, readie by the sound therof to denounce his wil?

As the eare by the Drum, so the eie  
must

### *An Introduction*

must bee directed by the Standard or Colours : the one designing of the time, the other the place, whither to repaire, and where he is to attend the command of his Officer.

The *Ensigne* is an ornament of Armes, first inuented for direction, and distinction. For direction, to the Souldier, whither vpon all occasions to draw, and where to abide : for distinction to bee knowne from other Companies, and other Nations : The colours whereof are at the discretion of the Captayne: either his owne Colours, belonging to his house; if he be a Gentleman of Coate-Armour, or what other his inuention shal best like of. But alwayes hauing a red Crosse therin, being the badge of an Englishman : S<sup>t</sup>. GEORGES Crosse being peculiarly appropriated to that Nation: For as in old time: Phrysijs *suum*, Armenijs *arietē*, Scythæ *fulgur*, Persi *Arcū*, Scilices *caput armatū*, Thraſes *Martem*,

## to Militarie Exercists.

*tem, Phoenices Herculem, Ægyptij Ibi-*  
*dem, Milesij Leonem, Athenienses no-*  
*ctuum, Corinthij Pegasus, Pelopōnesi*  
*testudinē, Itali Equum, Venetiæ Leonē*  
*cum libro, dino Marco consecratum; Ge-*  
*nox sanctū Georgium equo insidentem,*  
*Senenses Lupam, Florentini Leonem, I-*  
*ta Angli crucem rubram pro insigne ha-*  
*buerunt.* And as Mr. Francis saith in  
his Treatise, *De insignibus libro primo:*  
*Insignum singularis est utilitas; ad gra-*  
*du turmasq; distinguendas. Vexilla,* saith  
another, *intuentur milites: ea sequuntur,*  
*observant, tuentur, & eorum signibus, ut*  
*navis gubernaculo diriguntur.* Being  
come to the Colours; that he may be  
able to performe what he shall be ap-  
pointed; he must be perfectly instru-  
cted with the true knowledge of  
*Files, and Rankes, Fronts, and Flankes,*  
*Leaders, and Followers, Middle-men,*  
*and Bringers vp,* and not be ignorant  
of the chiefe principles of Action,  
(that is to say) of *Posture, Distance,*  
and

## *An Introduction*

and orderly Motion, the knowledge of which warlike motions, may truly be said to be the art of Warre.

By Posture is vnderstood the managing of Martiall weapons, either Standing, Marching, Chargeing, or Dischargeing, the easiest and readiest way to offend or defend: *Si doctrina cessat armorum, nihil Paganus distat a milite.*

Posture consisteth of { Standing,  
Marching,  
Chargeing.

Postures of the Pike, { In Standing are three,  
In Marching are sixe,  
In Chargeing are three.

Of the Musket, in { Standing one,  
Marching one,  
Chargeing eightene,  
Dischargeing twelue.

All

## *to Militarie Exercists.*

All which in fight are reduced  
to three.

Postures of the } Lay downe } your  
Pike standing, } Take vp } Pike.  
                          } Order }

Thereof }  
march- } Aduance  
ing, } Shoulder  
          } Leuell  
          } Slope  
          } Cheeke  
          } Trayle } your Pike.

Posture there- } Port  
of, chargeing, } Charge } your  
                          } Couch at } Pike.  
                          } the foot, }

Of all foot weapons this is esteem-  
ed the most honourable, for that it  
can bee accounted no disparagement  
to a Commander, to traile his Pike  
vnder his fellow-Captaynes Colours.

Posture

## *An Introduction*

Posture of the } Rest your  
Musket, standing, } Musket.

Your Musket shouldred,

Posture  
thereof,  
march-  
ing,

Cleere your Pan,  
Prime your Pan,  
Close your Pan,  
Cast off the loose poulder,  
Blow your Pan,  
Cast about, and traile your  
Rest,  
Open your charges,  
Charge with poulder.

Posture  
thereof,  
charge-  
ing,

Draw out your skowring  
sticke,  
Shorten your stick,  
Ram in your poulder,  
Draw out your stick,  
Charge with bullet,  
Ram in your bullet,  
Draw out your stick,  
Shorten your stick and put  
it vp,

Bring



*to Militarie Exercists.*

| Bring your musket forward  
| with the left hand.  
| Hold it vp with the right,  
| and recouer your Rest.

Of which postures it is but idle to  
giue aduertisement, that the foure, af-  
ter the chargeing with poulder, *viz.*  
to charge with bullet, is rather to bee  
conceited, how then practised at these  
times, where to doe it.

Postures of the Musket, dischar- ging,		Carry your Rest in the left
		hand,
		Rest your Musket,
		Take your match in the
		right hand,
		Hold the match & blow it,
		Cocke it,
		Try it,
		Guard the Pan and blow it,
		Open the Pan,
		Present the Musket,
		Giue fire,

Dis-

## *An Introduction*

Dismount it,  
Vncocke the match, & hold  
it twixt your fingers.

In fight onely } Make readie,  
                          } Present,  
                          } Giue fire.

It is generally to be obserued, that when you charge with your Pike, or discharge your Musket, you place your left leg forward; but when you march, you begin with the right.

*Ordo est pa-  
vium, dispa-  
viumq, re-  
rum distri-  
butio.*

*The next thing that is to bee obserued, is, distance of order.*

By distance is meant a certain space betweene File and File, Ranke and Ranke, in such order, & to that measure, as pleaseth the Commander to nominate. The which if Souldiers obserue not, then is that Companie or Troope so exercised out of order and discipline, more like men in rout & disorder, then to a perfect *Battalia*.

There.

## to Militarie Exercists.

Therefore, this distance ought to bee such a competent space, as is meet and conuenient for *motion*. For the *station* of Souldiers is not alwayes steadie and certaine, but that they all interchange mutually one with another: it consists of order in Files, and Rankes, of which distances the *Romans* onely obserued these three.

1. *Ordinatus miles.*
2. *Densatus ordo.*
3. *Conspicatus ordo.*

But at this day wee generally practise foure:

- Open order.
- Order.
- Close order.
- Closest order.

Open order, sixe foote distant from his side-man, and reare-man.

Order, distant three foote.

Close order, a foote and a halfe.

Closest powldron to powldron with his side-men, and to the Swords point of the proceeding Ranke.

There is to be kept the like distance of Files, as of Rankes.

C

After

## *An Introduction*

After the knowledge of your *distance*, you must with diligent care marke the *motions* of *Files* & *Rankes* severall; & of both conioyned, which *motion* is the actual operation of that bodie, which is moueable, whereof in this exercise long since, and at this time there are foure remarkeable circumstances:

1. *Ante.*
2. *Retro.*
3. *Dextrorsum.*
4. *Sinistrorsum.*

Either by mouing forwards, as charging to the *Front*, back-wards by *Retrait*, side-waies by *Closing*, *Opening*, or *Doubling* of *Files* to the *right* or *left* hand, by *Wheeling* or *Conuersing* to either hand; the which is performed as occasion presents, according to the will & direction of the Cōmander, obseruing it in *Order*, true *Pace*, true *Distance*, and perfect *Posture*.

For any other kinde of motion in a *Battalia*, or grosse body, breeds both disorder and confusion:

## *to Militarie Exercists.*

*Vbi nullus est ordo, certus est horror.*

where on the other side; Order is the *Beautie* of nature, *Ornament* of arte, and *Harmony* of the World.

*Motion* is in forme of *Files* and *Rankes* conioyned.

*Motion* of *Files* in proportion apart, are five.

Of *Rankes* apart, sixe.

Of both conioyned, two.

*Motion* in forme of *Files* severall, may be comprehended in foure, how-soeuer: some by shortning & lengthning, and such like phrases of inuention doe make nine.

*Motion* in forme of *Rankes* severall, are five: of both *Rankes* and *Files* conioyned, are eight.

A whole companie, as one body, being perfect by instruction and vse herein, and hereof, as occasion shall require, may bee turned into diuers different formes, for the more offence, of the assailling Enemy, and defence of themselves and abettors.

## An Introduction

*Motion* in different distances of  
*Files* close.
 }
 Close your files to the left hand.  
 Close your files.  
 Close your files to the right hand.

*Motion* in distances of  
 files open.
 }
 Open
 }
 to the right hand.  
 to the left

*Motion* in distances of Ranks  
 close.
 }
 Close
 }
 Your Ranks from the Front to the Reare.  
 From the Reare to the Front.

*Motion* in distances of Ranks  
 open.
 }
 Open
 }
 Your Ranks.  
 From the Reare forward.  
 From the Front Reareward.

*Motion* in distances of ranks & files conioyned,
 }
 Close.  
}
 Open.

*Motion*

*to Militarie Exercists.*

*Motion in* } *Double* } *right* }  
*forme of* } *your Files* } *left* } *hand*  
*Files.* } *to the* }

*Aduance your* } *Left* }  
*Files to the* } *Right* } *hand.*

*By diuision to the* } *Right* }  
 } *Left* } *hand.*

*Files ranke by con-* } *Right* }  
*uersion to the* } *Left* } *hand.*

*Files counter-* } *Right* }  
*march to the* } *Left* } *hand.*

*After the manner* } *Macedonians.*  
*of the* } *Lacedemonians.*  
 } *Persians.*

These feuerall manners of counter-marching, I finde often cited by feuerall Authors by this terme, *Euo-*

## An Introduction

*lutio Macedonica, Laconica, Dorica*: but  
 confesse my ignorance, know not the  
 difference, *Ideo quare.*

Motion in }  
 forme of } Ranks } double } right }  
 to the } left } hand.

*File* by conuersion, *vt supra.*

Ranke 7. 5. 9. &c.

Middlemen, }  
 double your } Front } right }  
 to the } left } hand.

*To both* by diuision.

Counter-march from the right to the  
 left hand, and by *conuersion, vt supra.*

Motion in }  
 forme of } Faces } Right }  
 cōioyned } to the } Left }  
*Files and* } hand.  
*Ranks,*

To



*to Militarie Exercists.*

*To both* by Diuision.

*Faces to the* Reare.

Wheele by *Conuerſion*.

*Charge to the* { *Right* } hand:  
                          { *Left* }

*To both* by Diuision.

*Charge to the* { *Front*.  
                          { *Reare*.

*To both* by Diuision.

A perfect *File* is a ſequence of men ſtanding one behinde another; backe to belly, and ſubſiſting commonly of ten in depth, according to the moderne uſe of the Warres of the Netherlands, it was by the *Romans* termed *Series*, *Ordinatio*, *Decurio*, it conſiſteth of Leaders, & Followers, wherein the *Decurio* & *Tergi duſtor*, amongſt the *Latines*, but in our *drilling* the *Leader*, *Middle-men*, and *Bringer* vp, are principally to be regarded.

The *Middle-man* is either the *ffth*, or *ſixth* man, vncertaine which be-

## *An Introduction*

fore the motion bee commanded : *ut  
postea.*

A perfect *Ranke* is a stand or row of men, placed pouldron to pouldron, their faces being directed al one way, which by the *Romanes* was stiled *Ordo*.

But when it is the first ranke composed of *Leaders* of many *Files*, it was by them termed *Frōs & Acies*, but now vsually the *Front Van* or *Voward*.

A *Battalio* is the connexion of many *Files* together : whereof the first *Ranke* is termed the *Front* : the right side, the right hand *Flanke* : the left side, the left hand *Flanke* : the last ranke in depth, the *Reare* : the fifth, and sixth *Rankes*, *Middle-men* : and all the remainder, *Side-men* : so that where the faces are directed, one way stands the *Front*, the *Reare* is where the backs are turned : the two outmost *Files*, the right and left *Flankes*.

In a *Battalio* likewise you must observe,

### *to Militarie Exercists.*

serue, that from the *Leader*, to the *Bringer* vp, the whole distance betweene is called the breadth and *Depth* of *Ranke* and *File*.

It is requisite that in your march and stand, you regard your *Leader*, and *Side-men*, such as in *Ranke* shall be placed on your right & left hands, so that alwaies in *File* and *Ranke* you may bee found in the same *Distance*, wherein you are commanded.

It is to be obserued, that by these wordes (*as you were*) it is intended to reduce the Souldier to the same place of *order*, wherein he stood before.

It is likewise to bee remembred, that when you double your *Files* to any hand, by doubling your *Rankes* to the contrary hand, they are as they were, and so of *Rankes*, *ut supra*.

It is further to be remembred, that in chargeing with Pikes, only the first fve Ranks doe charge: for the length of the longest Pike being but eigh-  
teene

## *An Introduction*

teene foot long: the Pikes of the first Ranke, can but reach ouer the shoulders of the Front; so that if they should bee driuen to Retreat, all the Ranks chargeing: the Subdiuision (which are the fīue Ranks on the Reare) rather hinder, and hurt their Leaders, then doe any seruice. It is therefore conuenient that the subdiuision, hold their *Pikes ported*, or aduanced, for then they are readie vpon all occasions, to charge without any difficultie, or preiudice to their fellows: for it is to be vnderstood, that the most exquisite Captains do hold in these dayes, what *Cesar* in his time practised, which is to martiall the Companies in *square manuples* of *hundreds*, especially Pikes, so that neuer or very seldome, they file their men but ten in depth.

If any shall question why in this *A, B, C*, I set downe *postures* onely for two *weapons*, let him bee pleased  
to

## to Militarie Exercists.

to receiue this for satisfaction, all short weapons as *Targateers*, *Billmen*, or *Holbardeers*, are in these times meerely out of vse; and *Archerie* is so much controuerted by different opinions, whether *seruiceable* or not *necessarie* for vse, and is so *strongly*, and *strangely* opposed, and so *weakely*, & *waueringly* defended; That were it not for those two euer memorable victories, next vnder God, won by them, I meane *Cressy* and *Agincourt*: It would grow questionable, whether euer it were in vse amongst Englishmen; But leauing that question vndecided, I onely affirme, as in all other things, so in warre there is a vicissitude of weapons, whereof I may truly say, as one of words: *Multa renascuntur? quia iam cecidere, cadentq̃: quia nunc sunt in honore*, many weapons and instruments of war, which were heretofore much praised and practised, are by change of times, and benefit of fresher inuention, either cast cleane

*An Introduction, &c.*

cleane out of doores, or at least permitted to hang in houses, like *monumenta adoranda rubiginis*, retayning the bare name of furnitures, without *praise or practice*.

And for your *bare Pike*, and *Harcubuz*, or small shot, they are included in the tractate of *Pike*, and *Musket*, and excepting the use or practice of the *Musket rest*, the *Harcubuz* and *Musket*, haue one and the same *Postures*, and *frustra fit per plura quod fieri possit per pauciora*.

— *Amphora cepi*

*Institui: corrente rota, nunc urceus exit.*

*Opus & usus*, my more then ordinary visiters, knock at my study-dore and command me (and the rather since in this vngratefull age, and amongst thanklesse Plebeians, all paines in this kind merit but mocks) to attend profit priuate, not publike, *more magistrorum*: Therefore, what I begun with iumps and by fits, I end with, &c. &c.

*Lingua in Consilio valet, in Certamine dextra.*

Ad Lectores prorsus  
indignos.

**T**Here are some whom Nature begun, but neuer finisht, whose heartlesse and heartlesse trunks, like ouer-growne Thistles in a fertile soyle, heaue vp their vnprofitable heads, aboue the reach of better deseruing persons, and like Dogs in mangers, neither doe, nor suffer to be done. But squaring all other mens indeuours, by the crooked leuell of their pseudopoliticall conceits, condemne what is most commendable in others, yet neither doe nor say any thing themselues worthy cōmendations: These Gallinaceus mushrumps, qui fungino genere se totum caput tegunt: all head and no heart, lye snarling at Souldiers, and the profession militarie, and not hauing grace enough to make a prologue to a reasonable breake-fast, nor heart enough to oppose a Ginny-Hen, if her feathers ruffle; doe most of all, being sensible in nothing but blowes, traduce as vnchristiā, the practice  
of

*of militarie discipline, and terme the  
Professors thereof bloudie and barbarous,  
such pusillanimous Plebeians, I bar by  
& mayne, procul hinc procul ite pro-  
fani. Yet if any such meticulous Buffone  
chance to besmeare my wellintended pre-  
uention of idlenesse, with the slime of his  
calumny; let him be assured, that I rather  
pitty his want of wit, then feare his will or  
skill in rayling, or reasoning against the  
man or the matter, quod decuit tantos,  
cur mihi turpe putem? &c. I know the  
force of his circumstances can neuer infer  
the conclusion hee will labour for, but as  
he begins with A. he will get but the ad-  
dition of double S. and so I leaue him,  
and rest*

A Friend to the Friend of a  
Souldier.

I. T.



U  
s,  
y  
-  
e  
-  
s  
r  
r  
e  
o  
e  
s  
-  
o